

# The Mirror

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## Original Communications.

### THE ENGLISH CROWN.

If economists are disposed to carp at the expenses of royalty in a general way, the great additional cost of the crown worn by the sovereign has been seldom, if ever, dwelt upon. The reformers of former days seized on the crown, when

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they effected the destruction of their king, in order to sell it for the public benefit. Among 'Aubrey's Manuscript Collections,' we find an inventory of plate, in the Upper Jewel House in the Tower, dated January 15, 1649, a fortnight before the unfortunate Charles was dragged to the scaffold, in which a valuation of the crown appears, as delivered over to the trustees of parliament. The following are the items:

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In a fleur-de-lis having the picture of the Virgin Mary, two sapphires, valued at 65*l*.; eight rubies ballaces, valued at 26*l*. In the cross next to the fleur-de-lis, four sapphires, valued at 36*l*.; six rubies ballaces, valued at 18*l*. In the cross next to the fleur-de-lis, four sapphires, valued at 36*l*.; six rubies ballaces, valued at 18*l*. In another fleur-de-lis and cross, four sapphires, valued at 23*l*.; seven rubies ballaces, valued at 42*l*. In another fleur-de-lis and cross, six sapphires, valued at 62*l*.; eight rubies ballaces, valued at 50*l*. In another fleur-de-lis and cross, four sapphires, valued at 18*l*.; eight rubies ballaces, valued at 40*l*. Total value - - - - - £380

Twenty-eight diamonds in the crown, valued at 6*l*. each - - - - - 168  
Two emeralds, valued at - - - - - 5  
Two hundred and thirty-two pearls, valued at 15*s*. each - - - - - 174  
Twenty-one rubies, valued at - - - - - 16  
Seven pounds and six ounces of gold, valued at 40*l*. per pound, with six ounces abated for stones - - - - - 280

£1,023

This crown was of considerable antiquity, and had been made in imitation of the one made for King Edward the Confessor. On the restoration of Charles II, it was thought right to re-produce the state crown. One was accordingly made, which was only worn by that king on his return from the Abbey to Westminster Hall, a part of the ceremonial which was last repeated at the coronation of George IV. Since the time of Charles, a rich crown, embellished with diamonds, has been prepared for every succeeding king or sovereign queen to wear on that occasion. When William IV was crowned, the whole ceremonial took place in the Abbey. The like course was followed in the case of her present Majesty; and no banquet has been given in the Hall since 1821. From Westminster Abbey Queen Victoria returned direct through Charing cross to St James's palace.

Proceed we now, having shown the price of this important article in former reigns, to describe that worn by her Majesty on her coronation, June 8, 1838,—of which our cut this week gives a faithful representation, copied from the 'London Polytechnic Magazine,' and furnished to that interesting publication by Rundell and Bridge. "It is composed of hoops of silver, which are completely covered and concealed by precious stones, surmounted by a ball covered with small diamonds, having a Maltese cross of diamonds on the top of it. In the centre of this cross is a magnificent sapphire. In front of the crown, above the

rim, is another Maltese cross, in the middle of which is a large unpolished ruby, which once graced the coronet of the chivalrous Black Prince; and underneath this, in the circular rim, is another immense sapphire. The arches enclose a cap of deep purple, or rather blue velvet; and the rim of the crown, at its base, is clustered with brilliants, and ornamented with fleurs-de-lis and Maltese crosses equally rich. There are many other precious gems—emeralds and rubies, sapphires, and small clusters of drop pearls of great value. The following estimate of the value of the different jewels contained in this magnificent diadem has been published.

Twenty diamonds round the circle, 1,500 <i>l</i> . each - - - - -	£30,000
Two large centre diamonds, 2,000 <i>l</i> . each - - - - -	4,000
Fifty-four smaller diamonds at the angle of the former - - -	100
Four crosses, each composed of twenty-five diamonds - - -	12,000
Four large diamonds on the tops of the crosses - - - - -	40,000
Twelve diamonds contained in fleurs-de-lis - - - - -	10,000
Eighteen smaller diamonds contained in the same - - - - -	2,000
Pearls, diamonds, &c., on the arches and crosses - - - - -	10,000
Also one hundred and forty-one diamonds - - - - -	500
Twenty-six diamonds on the upper cross - - - - -	3,000
Two circles of pearls about the rim - - - - -	300
	£111,900

"It will be observed, the value of the sapphires and rubies has not been included—and we have reason to believe that, were it possible to re-collect and again bring together such precious gems, the estimate just given would fall much below their intrinsic value. The old crown made for George III weighed upwards of seven pounds; but notwithstanding this gorgeous display of jewellery, independent of the gold cap, the present crown only weighs nineteen ounces and ten penny-weights. It measures seven inches in height from the gold circle to the upper cross; and its diameter at the rim is five inches."

Anciently, according to Seldon, the kings of the Saxon race in England had a crown like those of other nations, which at that period was only a plain fillet of gold; but King Egbert first introduced the circle or fillet with points or rays, resembling the crown worn by the emperors of the East; and King Edward, surnamed Ironside, topped the points with pearls. William the Conqueror is said to have had his circle flowered, but Sandford writes the corone

had on the circle points of leaves, their points being much higher than the leaves, and each of them topped with three pearls, and their cap or tiara with a cross pattée, as appears on the seal of that monarch. The crown worn by William Rufus was only enriched by points pearly at their tops, and not accompanied by flowers. The crown of Henry I appears to have been adorned with fleurs-de-lis, only a little raised, as is seen on his great seal and coin. Maud, Queen of England, had her crown enriched with leaves and points, the leaves or flowers being higher than the points; and the successors to King Edward III had their crowns variously enriched with points and fleurs-de-lis, placed alternately some higher than the others. King Edward III enriched his crown with fleurs-de-lis and crosses pattée. Edward IV had a close or arched crown, heightened with fleurs-de-lis and crosses pattée, and arched on four bars. Edward V and Richard III bore the same as King Edward IV. Henry VII and VIII had their crowns composed in like manner with two arches, embellished with pearls, &c., and this form of the grand distinguishing ornament of royalty has been continued with little variation down to the present date.

#### ONE RISEN FROM THE DEAD.

In the reign of Henry VIII, when religious controversies ran high, many of the disputants gave out that they had been favoured with extraordinary revelations. Of these, one of the most remarkable is that described by John Darley, as it may be found in the 'Cotton MS.' E. iv, fol. 129.

Many had agreed with friends to revisit them after death, but failed to keep their promise. Here is an instance to the contrary. Put into modern orthography, it runs thus:—

"I, John Darley, monk of the Charter house, beside London, had in my time license to say service with a father of our religion, named Father Raby, a very old man, who fell sick, and, when lying on his death bed, and after he had been concealed, and had received all the sacraments of the church in the presence of all the convent, and when they were all departed, I said to him, 'Good Father Raby, if the dead come to be quick again, I beseech you to come to me.' And he said 'Yea.' He died the same night, which was the cleansing day last past, 1533. After I thought no more of him till St John the Baptist's day last past.

"*Item.*—On that day, at five of the clock in the afternoon, I being in contemplation in our entry in our cell, suddenly he appeared unto me in a monk's habit, and said to me, 'Why do ye not follow our father?' (alluding, it has been supposed, to a former

prior, who had been hanged and quartered at Tyburn). And I said, 'Wherefore?' He said 'For he is a martyr in heaven and next, to the angels.' And I said to him, 'Where be all our other fathers who died as well as he?' He answered and said, 'They be well, but not so well as he.' Then I said to him, 'Father, how do ye?' And he answered and said, 'Well enough.' And I said, 'Father, shall I pray for you?' And he said, 'I am well enough, but prayer both from you and others does good,' and so suddenly vanished away.

"*Item.*—On the Saturday next, after five of the clock in the morning, in the same place in our entry, he appeared to me again with a long white beard, and a white staff from his hand lifting it up, whereupon I was afraid, and then leaning upon his staff said to me, 'I am sorry that I lived not to be a martyr.' And I said, 'I think ye be as well as if ye were a martyr.' And he said, 'Nay, for my Lord of Rochester (Bishop Fisher, who had been beheaded) and our fathers were next unto the angels in heaven.' And then I said, 'Father, what else?' And then he answered and said, 'The angelles of peace dede lament and mourn without mesure,' and so vanished away."

#### PARLIAMENTARY WAGES.

In former days, in what many people are in the habit of calling "the good old times," when the "wisdom of our ancestors" is supposed to have been in full play, the propriety of giving wages to members of parliament was fully recognized. Of late the march of virtue has been so rapid that it has been assumed honour alone ought to be sought by those who aspire to a seat among the representatives of the people. So fastidious have we become that even the remote idea of taking a place has been scouted; and the man who, like Sir Francis Wronghead, desired "to serve his sovereign as well as his country," has been deemed a sordid person, unworthy of the important trust which he coveted, and which was reserved to be the bright distinction of worthies who were animated by disinterested patriotism alone.

This was, perhaps, too much to expect from mere men who, however anxious for the general weal of the country, must naturally feel disposed to take special care of themselves. Mr Buckingham sought popularity, and gained it. How would his Sheffield constituents have been shocked had it been hinted that he had an eye to his own interest! that he, in any shape whatever, would consent to accept of pay or reward! That gentleman, nevertheless, is of opinion that he ought to profit by what he has done as a legislator as well as those he avowed it was his great object

to serve, and in consequence a statement was some time since published of the benefits derived by publishers from a bill brought in by Mr Buckingham when he was in parliament. It set forth that that gentleman, being "about to establish a new Literary Institute, of which the property, as well as the direction, is to be placed in his own hands, subject to the control of trustees, an essential part of that undertaking will be a well-selected library of reference, but not of circulation. It would be in the power of the publishers of the kingdom, with very little sacrifice on their parts, to form, by a contribution of books and engravings from their own stocks, in the relative proportion of the respective benefits derived by them from Mr Buckingham's Act, such a library as would make a munificent recognition of his services, would be more appropriate than any other kind of reward."

Some kind of reward, it will be seen, it was assumed, as a matter of course, was due to a senator who had performed what he considered a public duty, "and," says the 'Athenæum,' "there was appended to the 'statement' a printed list of 250 publishers' names and addresses, with two 'stand and deliver' columns, headed, 'Number of Volumes,' 'or Money.'"

This is rather rude to liken the appeal described, to the demand of a highwayman. It more strongly resembles the sending round the hat for the conjuror of a public-house parlour. It bears not the character of the threatening bearing of the highwayman, so much as that of the blushing solicitation of the mendicant.

It did not succeed to the extent of the M.P.'s wishes. His wages were not duly paid, and in consequence Mr Buckingham has come forward in person, and opened the new year with the following circular to those connected with the publishing trade:—

"London, January 1, 1844.  
4 Hanover square.

"Sir,—Messrs Fisher and Co. have communicated to me the result of their correspondence with the principal publishers of the kingdom, on the subject of my parliamentary labours for their relief from the tax of five copies of every work issued from the press, which, by my Copyright bill of 1835, has been saved to the trade to the extent of about 5,000*l.* annually. It is not for me, of course, to decide whether this service was of any value to your house or firm individually, or to say whether, if it were, any recognition, or even admission of it, as a fact or otherwise, should be either asked or granted. This is rather the province of others than myself: but as it is quite possible, in the hurry of business, that a printed statement, such as was issued by Messrs Fisher and Co. on the subject, may not have been read by the principals of the firms to which it was addressed, I may be permitted, perhaps, to ask whether

such a document has ever reached your hands, and whether your decision upon it was, that it was not entitled to any acknowledgement or consideration. As there are some who have thought more favourably of it, and have communicated their sentiments accordingly, it is desirable that mere silence should not be misinterpreted into dissent or disapprobation, but that, as far as may be practicable, the opinions and feelings of the publishers generally should be known on the subject: and as I feel my honour and reputation in some degree involved in the issue, I shall esteem it a favour if you will do me the kindness to say, in a line by post, whether the proposition of Messrs Fisher and Co., as to a recognition of the services adverted to, in the mode suggested by them, appears to you in any degree to be worthy of your support.

"I have the honour to be, Sir,  
"Your most obedient servant,  
"J. S. BUCKINGHAM."

The bill which reduced the number of copies of every new work delivered, free of charge, to the Universities, &c., was reduced from eleven to five, is admitted to have been a very desirable measure, but the question is whether, beside the glory of being the author of it, and the satisfaction of performing faithfully his duty to the public, the originator has a right to a further pecuniary or other reward? This raises the question, whether or not members of parliament ought to take wages, as formerly. Should that be decided in the affirmative, it will then be open to consideration, whether they had better receive them, like other *employées*, as they go on, or be at liberty to call for them at any subsequent period? The former, many think, would be the preferable course. "Pay as you go," is the best policy. Then we know exactly what is to pay, and the claim is settled at once.

## NELSON.

### A POETICAL QUIZ.

AN heroic poem has been sent to the 'Mirror' office, entitled 'Nelson,' and dated November 6, 1843, by Charles Claude Hamilton, of Crebilly Antrim. We do not remember to have heard of this august personage before, but we must do him the justice to say he has a great talent for irony, and we have seldom seen ridicule carried to a more merciless extent than in this performance. The writer's imagination is equal to the subject of his verses, and indeed equal to anything. This will be instantly seen from his first couplet, which runs thus—

"Nelson, so stationed on this pillar high,  
Gains admiration from all passers by!"

This is a flight of fancy that can hardly be surpassed, but it must not be supposed that Charles Claude Hamilton, of Crebilly

Antrim, is not equally at home in matters of fact; proof of that is afforded in the two succeeding lines:—

"Since erst he climbed the pinnacle of fame,  
This exaltation adds not to his name."

That the exaltation of this lump of stone, called a statue, adds not to the name of the hero of the Nile, every one must confess, though it was hardly necessary for Charles Claude Hamilton to come from Crebilly Antrim to communicate the important fact.

The great lexicographer could speak sneeringly of a man to whom

"I laid my knife and fork across my plate,"

would pass for a worse. What would he have said had his ear been gratified with lays like these—

"Nail mine to the mast," he cries, "for closer fight."

"By Thesiger's truce to claim their ships  
his own."

"And his eye fires when once proud Villeneuve sails."

Really, had it been Dr Johnson's happy lot to meet with such a poet, he would have said of him, bating the old maxim, "*Poeta nascitur non fit*," that he was born to sing the glories of a statue like that of Nelson.

This is probably the settled opinion of Charles Claude Hamilton of Crebilly Antrim himself, for having rhymed over the admiral's whole life, from his chasing the bear while a lad to his fall at Trafalgar, he thus sublimely glorifies the image which surmounts the recently-erected column:—

"This granite statue's deckt with all the stars

Of orders worn by Nelson in his wars;  
The costume is correct, and grand the look  
As when the hero Don Cordova took;  
We think bold Fearney still collects the  
swords

Of Spaniards bowing to their captors' words;  
The vacant sleeve is slung, the rigid cheek  
Proves the lost sight, nor there expression  
seek;

But the right eye its energy displays,  
And fancy paints the wound that closed his  
days;

The manly limbs, and the heroic air,  
Are true to life, nor faults the face impair.  
York sees not Nelson from his aerie high,  
Nor Nelson views that Prince athwart the  
sky.

As when our mids must oft the masts ascend,  
Whose tops unto the low'ring clouds do  
tend;

So have our admirals, with patriot flame,  
Mast-headed Nelson on this shaft of fame."

When we are told as a fact that

"Fancy paints the wound that closed his  
days,"

we of course admit that is a most important feature in the sculpture; and for the momentous intelligence that the Duke of

York's column does not see Nelson's, nor Nelson's the Duke of York's, our thanks are due most especially to Charles Claude Hamilton, of Crebilly Antrim.

It is to be hoped Mr Baily will be gratified by the honours thus rendered. Such an erection as he has favoured us with in Trafalgar square is worthy to be sung by such a heaven-inspired bard as Charles Claude Hamilton, of Crebilly Antrim; and we do not know that we could recommend the latter a fitter subject for his muse, unless we were to direct his attention to that magnificent work of art, the obelisk, in St George's fields!

#### LAST MOMENTS OF REMARKABLE CHARACTERS.—No. VIII.

The following details of the martyrdom of John Huss present some passages not very generally known:—

"He saw the stake at which he was to die, and the wood by which he was to be consumed; and as he approached the fatal pile, he sank on his knees, and addressed his thoughts to the great Arbitrer of all, praying that his courage might not forsake him in this last and most important passage of his life. He further strengthened himself by repeating sentences from the second and thirty-seventh Psalms. There are thoughts there expressed—especially in the thirty-seventh Psalm—most appropriate. Truly might he say with the Psalmist—

"I have heard the slander of many;  
fear was on every side: while they took  
counsel together against me, they devised  
to take away my life.

"But I trusted in thee, O Lord! I said,  
thou art my God!"

"And justly might he add—

"Let me not be ashamed, O Lord! for  
I have called upon thee; let the wicked be  
ashamed.

"Let the lying lips be put to silence,  
which speak grievous things, proudly and  
contemptuously, against the righteous."

"Happily he might also exclaim—

"Oh! how great is thy goodness which  
thou hast laid up for them that fear thee;  
which thou hast wrought for them that  
trust in thee before the sons of men!"

"For I said in my haste, I am cut off  
from before thine eyes; nevertheless, thou  
hearest the voice of my supplications  
when I cried unto thee."

"He repeated with affecting emphasis,  
as a parting prayer, the solemn declaration—

"Into thy hand I commit my spirit:  
thou hast redeemed me, O Lord God of  
truth!"

"Notwithstanding the efforts made by  
the priests to excite the people to unhal-  
lowed rage, that they might regard the  
destruction of a good man as a grateful

offering to an all-bounteous God, some of the crowd who were near him, affected by his intrepid though humble bearing, declared whatever his previous conduct, he manifested the sincere devotion of a true Christian now, and mourned the cruel fate reserved for him.

"Not so the minions of power. Sordid interest steeled their hearts against the better feelings of humanity, and they were proud to distinguish themselves in the atrocious scene, by insulting the victim with the overflowsings of their pretended zeal. The cap which their brutality had placed on his head, from the attitude which he assumed while engaged in prayer, fell off. A soldier officiously stepped forward, picked it up, and replaced it, with the remark that 'it was fitting Huss should be burnt with the devils, the masters whom he served.'

"There were some who, in a charitable spirit, wished the dying man might be allowed the indulgence of a confessor. This solitary favour had previously been conceded. He was confessed in prison by a monk. It had been his wish that his enemy and accuser, Palletz, should attend him for that purpose, that he might know the secrets of his heart, and know how freely he could forgive all who had wronged him; but this request was not complied with. When some indications of lively sympathy with the sufferings of the prisoner were manifested by the populace, a priest who had, in honour of the occasion, assumed a dress of more than ordinary splendour, being attired in a green gown, drawn up and ornamented with red silk, approached the pile on horseback, and complained of the excess of kindness extended to Huss, as one convicted of heresy had no just claim to be heard. Such is the hateful character of false zeal in matters of religion. It closes the heart against all the solicitations of brotherly sympathy and gentle charity, and pursues the supposed object of eternal wrath with a violence of rancour, and a thirst for torture, that can hardly be appeased by the supposed transgressor's blood.

"While this ignominious exhibition of heartless bigotry was in progress, the sufferer remained on his knees. Being ordered to rise, he obeyed, and, in a loud voice, spoke as follows:—

"Lord Jesus Christ! in this sad moment strengthen and support me, that, with a constant and patient mind, by thy gracious help, I may bear and endure the cruel and ignominious death to which I am sentenced, for preaching thy most holy gospel and word."

"Then addressing the crowd, he again proclaimed the cause of his death, denying the justice of his sentence, and imputing it to the malice of false witnesses. He

was thus engaged when the executioner approached. It is more than probable that his superiors were not without apprehension that some violence might be provoked in his behalf, on the part of the multitude, popular as Huss had been, and astonished as they were at the collected dignity, manly presence of mind, and patient resignation, which rendered glorious the last hour of the departing martyr.

"His outer garments were removed by the executioner, who bound the victim's hands behind, and then, with wet ropes, tied him to the stake. A chain was also passed round him. In performing this part of his miserable office, the man had not judged it of importance to consult the points of the compass; and when the murderous preparations were far advanced it was discovered that the prisoner's face was towards the east, which greatly shocked some of the more learned and orthodox witnesses of the proceedings. That a condemned heretic should be permitted to look eastward in his dying moments was, in their eyes, a sin against religion, and flying in the face of heaven. An order was promptly issued that the error should be corrected. John Huss was placed on the opposite side of the stake, so that he might face the west. A chain was attached to his neck, and made fast to the stake. This present, in the spirit previously displayed, he declared he contentedly received in the cause of the Lord Jesus Christ, who for him had suffered infinitely more. A faggot was placed under each of his feet, with straw between, and then he was closely built in with wood piled up to his chin.

"In this melancholy situation, the blazing torch which was to kindle the devouring flame being before his eyes, a last attack was made on the firmness of the man. The Duke of Bavaria, coming forward, called to Huss that even yet it was not too late to renounce his errors. The answer given by the sufferer was in substance that which he had returned to many similar invitations, but he now vindicated his intentions in a sterner tone than he had lately used, and declared 'his only object had been to bring men to a knowledge of Jesus Christ through the gospel, and firm to this purpose, he was now ready, with a cheerful mind and courage unsubdued, to meet his death.'

"The duke withdrew, considering that no more could or ought to be done, to prevent or stay the execution. All was ready to complete that 'most holy and godly labour,' as it had been termed by the Bishop of Lodi, in his sermon, the destruction of an enemy of the church, or rather, an enemy to the monstrous abuses by which the Pope and his dissolute and

intolerant cardinals and bishops had disgraced it.

"The word, or signal, was given to the executioner that the work of death should forthwith commence. A torch was applied to the bundles of wood which enclosed the person of the far-famed Bohemian, and the crackling flames rose around him. In that terrible moment the voice of the martyr was heard, loud, cheerful, and sonorous, to rise above the tumultuous murmurings of the crowd, and the roaring violence of the consuming fire. He sang part of a hymn, and his courage, which had never failed, seemed to increase as the consciousness came over him that malice could do no more. Yet did he still earnestly pray for continued support from the divine Author of his faith; and 'O Jesus Christ, the only son of the living God, have mercy upon me!' was his dying prayer. This he repeated more than once, when the flames were driven by the wind violently on his face, and his voice was no longer heard. Some motion was afterwards observed, which the spectators thought indicated that consciousness had not left him, and that his supplications to heaven were, even in that fearful moment, continued. He bowed his head as if in imitation of the Redeemer expiring at Calvary; and, this repeated twice, he breathed his last. His remains exhibited a ghastly and shocking spectacle. Some miscalculation had been made as to the quantity of fuel necessary to consume a man to ashes; and the faggots were exhausted, while the body of the victim, which had been secured as already described, was seen, scarcely half consumed, hanging over the chain. The lower part of his person had been destroyed, but the head and body remained almost entire. Such materials as could be easily procured were hastily collected, the stake was thrown down, and the scorched and disfigured remnant of Huss was torn to pieces with hooks and forks, that it might the sooner be wasted; and, a new fire being kindled, the head cut into 'small gobbets,' while the heart was placed on a sharp-pointed stick, and held in the blaze, the grand consummation was at length obtained, and the last fragments of the brave reformer were totally destroyed. His ashes, with a quantity of the earth on which he had stood while suffering the execution of his sentence, were then collected, with absurd anxiety and preposterous care, and thrown into the Rhine. This was done that his friends should obtain no relic which they might value as a memorial of their departed preceptor. The object was promptly defeated. All the ground on which this dismal scene had been acted could not be removed, and portions of it, consecrated by the veneration the mourners felt for

Huss, were eagerly sought, and as carefully cherished as if they had been parts of the reverend form of the sufferer, thus sinfully dismissed from worldly existence."—*Life and Times of the 'Good Lord Cobham.'*

### THE FAIRY ROSE.

(For the Mirror.)

A FAY, in an auspicious hour,  
Bestowed most graciously a flower;  
"And this," she cried, "preserve with care  
And in your youthful bosom wear;  
For joy and comfort it will lend  
Till life and all its cares shall end."

It blushed through tears of glistening dew,  
And was a matchless rose to view;  
It gratified the wondering sight,  
And gave ineffable delight;  
For though it had a little thorn,  
O! it was bright as opening morn!

An instrument it then became  
Of music which I cannot name;  
It was not harp, nor flute, nor yet  
Pipe, oboe, lyre, or clarionet,  
But blending all. Though sometimes shrill,  
I loved it and could listen still!

How truly wonderful its range!  
I see it to a pillow change!  
Its softness closed my weary eyes,  
Nor cared I hastily to rise.  
Uneven somewhat it might be,  
But sweet repose it gave to me.

Old age approached, my strength was gone,  
It served me then to lean upon:  
That which once shrank from gentlest touch  
Sustained me now, a sturdy crutch.  
It saved, astonished, I looked round,  
From sinking helpless to the ground!

'T was but a riddle of the night,  
Sent by some brain-perplexing sprite.  
How could the sweetest rose of June  
My senses charm with voice and tune,  
As pillow rest, as crutch soothe life!  
I turned, awoke, and found—a Wife!

LYNX.

PARIS ACADEMY OF SCIENCES.—M. Raullin, vice-secretary of the Geological Society of France, read a paper on the opinion of M. Marcel de Serres, that native mercury is not to be found in more recent strata than the red granite. He concludes that there does not exist in the Aveyron native mercury analogous to that of Idra. M. Velpéau communicated a note from M. Micallet, a physician of Malta, on the surprising effects of the sesquioxide of mercury in ulcerations of the cornea, particularly with scrofulous patients.

*To Preserve Eggs.*—Put into a tub a bushel of quick lime, thirty oz. of salt, eight oz. cream of tartar, mix them well together—add as much water as will reduce the composition to a consistence, and make the egg swim with one end just above the liquor. You may place as many eggs in as you desire, and they will be fresh and good for years.



*Arms.* Az., three crescents, or, on each an ermine spot, sa.  
*Crest.* Out of a mural coronet, or, a dragon's head, ar., on the neck an ermine spot, sa.  
*Supporters.* Two griffins, ar., on the shoulder of each an ermine spot, each gorged with a plain collar, az., charged with three crescents, or, chained of the last.  
*Motto.* "Servata fides cinera." "The promise made to the departed has been kept."

#### THE NOBLE HOUSE OF HARROWBY.

THE family of Rythre, Ryther, or Ryder, as at different periods the word has been spelt, is of Yorkshire origin, and the name is derived from Ryther, in the hundred of Barkston, in that county.

Sir Dudley Ryder, Knt. (second son of Richard Ryder of the Cloisters, West Smithfield, merchant), a barrister of eminence, became Solicitor-General in 1733, Attorney-General in 1736, and Lord Chief Justice of the Court of King's Bench in 1754. A patent was signed by the King, May 24, 1756, for his elevation to the peerage, but he died on the 25th, prior to its completion. Sir Dudley married Anne, daughter of Nathaniel Newnham, Esq., of Streatham in Surrey, by whom he left an only son, Nathaniel Ryder, Esq., born July 3, 1735, who was created Baron Harrowby, of Harrowby, county of Lincoln, by letters patent dated May 20, 1776. He married, Jan. 22, 1762, Elizabeth, daughter of the Right Reverend Richard Terrick, D.D., Bishop of London, by whom he had issue—first, Dudley, the present peer; second, Richard, M.P. and Privy Councillor, Registrar of the Consistory Court, and a bencher of Lincoln's inn, born July 5, 1766, died Sept. 18, 1832; and Henry, Lord Bishop of Lichfield and Coventry, born July 21, 1777, died in 1836. His lordship (Lord Lascelles) died June 20, 1803, and was succeeded by the present peer, Dudley Ryder, P.C., D.C.L., and F.S.A. His lordship is Earl of Harrowby, Viscount Sandon, of Sandon, County of Stafford, and Baron Harrowby, of Harrowby, County of Lincoln; High Steward of Tiverton, and an official trustee of the British Museum. He was born Dec. 22, 1762, and married, July 30, 1795, to Susan, daughter of Granville, first Marquis of Stafford, by whom he has issue.

The present heir to the title is Dudley Viscount Sandon, M.P. for Liverpool, who was born May 23, 1798, and married, Sept.

15, 1822, to Francis, daughter of John, first Marquis of Bute.

In the last 'Mirror' the arms engraved from Debrett's Peerage, it should be mentioned, are no longer exactly those worn by the Harewood family. The Bull has given place to a Bear, and consequently the description, if at variance with the pictorial representation, was correct, though the artist, following the authority we have named, was not aware of the fact. It ought to have been added, that Henry Lascelles, second Baron Harewood, died suddenly when out hunting, Nov. 24, 1842, and consequently Edward Lascelles, born July 18, 1796, now wears the title.

#### CUSTOMS AND FUNERAL CEREMONIES AT ARAKAN.

WHEN any fall sick the physician is sent for, but the *Raulin*, or priest, is the person on whom they most depend for a cure. They first blow their breath on them, repeating certain prayers; and if this does not do they tell the patient that he must offer a sacrifice to *Chao Baos*, that is, the god of the four winds, who they say is the author of all distempers. This sacrifice, called *Kalouko*, consists of fowls, hogs, and other animals, and must be repeated four times to every wind distinctly, in case he does not recover time enough to prevent the expense. On these sacrifices the priests feast themselves. But if after this the distemper proves obstinate, then the wife or nearest relation must make a vow to perform another piece of priestcraft called the *Talagno*. To this purpose a chamber must be hung with rich tapestry, and an idol placed upon an altar raised at one end of it; when all things are made ready on the day appointed, the priests, with the sick person's relations, repair thither and are feasted for eight days together.

To complete the farce the person who makes the vow is obliged to dance as long

as he is able to stand; and when his legs will support him no longer, he must take hold of a piece of cloth fastened to a beam, and continue dancing till he has quite exhausted his spirits, and drops down on the spot. Then the music is redoubled, and the spectators envy his happiness; supposing him all the while he lies in this condition to converse with the idol. This exercise he is obliged to repeat every day as long as the feasting lasts; but if he has not strength to go through it some near relation is to dance in his place. In case, after the *Talagno* is completed, the patient happens to recover, he is carried to the pagoda, where he is anointed with perfumed oils from head to foot; but if, on the contrary, he dies, the priest tells his relations that the sacrifices were well accepted by the gods, and that the reason why they did not grant him a longer life was because they designed him a greater favour by taking him to themselves.

Their funerals are no less superstitious, and consequently ridiculous: for the corpse being brought into the middle of the house, the *Raulin* walks round it and says over it certain prayers, while others perfume the place with incense; and the family beat upon a broad piece of brass, keeping strict watch at the same time lest a black cat should pass over him: for in that case he would be constrained to return to life again with ignominy, and be deprived of bliss. Before the body is carried out of the house they invite to a banquet a sort of people called *Gräu*, whose refusal causes dreadful lamentation among his relations, as taking it for an infallible sign that his soul is condemned to the house of smoke, so they call hell. The coffin is adorned according to the ability of the people: and, as they hold the metempsychosis, they paint on it the figures of horses, elephants, eagles, cows, lions, and the like noble animals, as it were to direct the departed soul to the best lodging; unless, out of humility, the deceased had ordered rats, frogs, and the most contemptible creatures to be drawn in their stead, as more suitable receptacles for his polluted soul. After this the body is carried into the field and burnt to ashes. The *Raulin* kindles the fire, which the relations attend, clad in white, which is their mourning colour, only they wear a black band round their head.

At their funerals they have always hired mourners, who attend sometimes all night as well as day, and pretend much sorrow. They who cannot afford wood to burn the corpse, for it is very dear in this country, carry it to the river at low water, and leave it for the next tide to carry it off: but as the dead carcasses often remain in the river, either sunk or floating, it gives an ill taste to the water. This also fills the country with ravens, kites, and other

birds of prey, which not only feed on these corpses, but attack the buffaloes and other horned cattle, fixing on their backs and tearing off the flesh to the very bones in spite of all their efforts to shake them off. The natives not only carry the dead bodies to rivers, but also expose the living in the same manner when afflicted with grievous diseases which they judge to be incurable; so that if the water does not carry them clear away, they are sure to be drowned. This they call humanity, charity, and compassion for the sick person, who by this means, they say, is delivered from a most miserable state here, and sent to enjoy great happiness in heaven.

The inhabitants of Arrakan are idolaters; on which account, says Schouteen, they are called *Moges*; worshipping devoutly their images, made of clay, baked in the sun. They are very superstitious, and look on the barking of a dog, or the like, as the presage of some remarkable event. On every such frivolous occasion the priests are sent for, who know how to make their advantage of the people's folly. The idols in their temples are so numerous, that one of them is reported to contain no fewer than 20,000. They are built in the form of pyramids or spires. Besides the temple idols, they have their domestic ones. To both sorts they offer victuals every day; and both are clothed by them in winter, that they might not catch cold. They wear the mark of their household god branded on their arms, sides, or shoulders. On their anniversary festival, in commemoration of the dead, they carry in procession one of their idols, *Quiaq Parogray*, which is carried in a heavy chariot, with ninety of the priests, clothed in yellow satin. Many throw themselves under the wheels, others hang themselves on hooks fastened for the purpose, and sprinkle him with their blood. These martyrs to folly are in such veneration with the people, that he thinks himself happy on whom one drop of their blood happens to light. Nay, the hooks are taken down by the priests, as sacred relics, and carefully preserved in their temples. From these instances our readers may perceive that the religion of Arrakan tallies with that of the Hindoos; and their priests impose upon them no less by subtle artifices.

Their priests, called *Raulin*, or *Raulini*, are divided into three orders, distinguished by the names *Pungrini*, *Panjani*, and *Shoshom*; something resembling the orders of bishops, priests, and deacons, in the Christian hierarchy. The chief of their priests is called *Shoshom Pangri*; which title imports as much among them as that of Pope does at Rome. On him depend all ecclesiastical causes, and he is had in so great veneration even by the king, that his ma-

jesty places him on his right hand, and never speaks to him without a profound reverence. The place of his residence or see is in the island of Munay, already mentioned. All the priesthood are clothed in yellow, and have their heads shaven. All go uncovered, excepting the Pungrini, or those of the first order, who wear a yellow mitre, with the point turned and falling backward. They are obliged by vow to live single; and, in case of disobedience, are degraded: by which means they are reduced to the condition of laics, and are taxed as such.

#### MODEST MERIT.—(A NEW YEAR'S CIRCULAR.)

"On their own merits modest men are dumb."

SIR,—Fisher and Co. have just sent word to me

What publishers think of a former M.P.

I gained them, for thinking I've pretty good grounds,

An annual saving of five thousand pounds.

It is not for me, I have far too much *nous*,

To say if this matters to you or your house;

Or to tell if it does whether you should look

grumpy,

Or, owning my merit, come down with the

stumpy.

To hint that all ought for my profit to join

Is rather the province of others than mine.

But still I would learn, you'll not think me a

bore,

If Fisher and Co. have yet knocked at your

door?

And since, if they did so, 'tis possible quite,

The begging-box may have been put out of

sight

I wish to know if to your notice it got,

And whether you mean to stand Sammy or

not,

And whether you don't the propriety see

Of giving "the man of the people" a fee

(Who, be it remembered, once offered to roam

Round the world, made collections and spent

them at home).

Since some who approve, and by writing

say so,

'Twere nonsense to take simple silence for no,

And as I of course feel my honour it touches

(Of interest I think not) if little or much is

Subscribed, I will thank you to drop me a

line

(Be sure pay the postage), to hint your

design,

And whether you mean to support like a man,

Or shabbily leave me to do as I can.

January 1, 1844.

J. S. B.

#### Rebels.

##### Rhymes for the Times.—No. I.

THIS is a little squibby periodical, which proposes to give weekly parodies on the news of the day. To do that, and in goodly verse each succeeding week, will be a task of some difficulty, and, if successfully performed, a literary achievement of no small

merit. The writer is evidently expert at rhyme, and of the specimens in his opening number, though hastily strung together, some are very lively and appropriately playful. Her Majesty's speech begins thus:—

"My Lords and Gentlemen, I'm glad to see you here again,

And hope some better counsel than last year

I may obtain.

We'll have, no doubt, a lasting peace with

neighbours o'er the main,

And sure no troublous folks at home will now

molest our reign.

My Noble Lords and Gentlemen, of Com-

mons and of Peers.

You know the other day I went in my most

gracious ship,

And shook hands with that hearty cove, the

gallant old Philippe,

I do assure you I have gained assurance from

the trip,

That all the Continental Powers are true,

both heart and lip.

My Noble Lords, &c.

To talk of France most naturally leads to

the Chinese,

For Claret turns the mind at once to Con-

gous and Boheas;

I think the Chinese treaty will reduce the

price of teas,

And let the French and Yankees share the

trade too, if they please.

My Noble Lords, &c."

#### Miscellaneous.

PROMOTION IN THE BRITISH ARMY.—The earliest document in the War office, bearing reference to the sale of commissions in the British service, is a warrant by Charles II, dated the 7th of March, 1683, to the following effect:—"Whereas, out of our great care for the maintenance of such as have, or shall have served, in our land forces, we have given order for the building and finishing a Royal Hospital; and it being also reasonable that such officers as receive our commissions should contribute to so good and charitable a work, our will and pleasure is that when any governor of our forts and garrisons, or any commissioned officer of our land forces, shall obtain leave from us to surrender his commission, command, or employment, and that at his humble request we shall grant the same to any other, that in such case the person so surrendering his command shall pay twelve pence out of every pound that shall be given him in case of such surrender; and that the person, likewise, to whom the same surrender shall be made shall also pay twelve pence for every pound given to the person surrendering as aforesaid: and, to the end that a true account may be had of the money so appointed by us to be reserved for the use of our said hospital, we do further direct that no commission be issued out of the office of either

of our principal Secretaries of State, to any governor or officer of our said forts, garrisons, or land forces, without a certificate first had from the paymaster-general of our forces, that such person so surrendering to whose behoof such surrender is made, shall have each of them duly satisfied the said reservation of twelve pence out of every pound, or given sufficient security for payment of the same to our said paymaster for the use of our said Royal Hospital. And we do further charge and command the said paymaster of our forces to take care, upon the appointment of such person as aforesaid, that such certificate be duly given so soon as they shall appear to have complied with our will and pleasure."

**THE ART OF INCANTATION.**—In the British Museum one recipe is preserved, among the Ashmolean manuscripts, which was formerly, it is said, used by an alchemist who required extraordinary aid to enable him to change meaner metals into gold.—*An Excellent waie to gett a Faerie.*—First, gett a broad square christall or Venice glasse, in length and bredthe three inches. Then lay that glasse or christall in the bloude of a white henne, three Wednesdayes or three Fridayes. Then take it out, and wash it with holie aq: and fumigate it. Then take three hazel stickes or wandes of a yeaere groth: pill them faire and white; and make so longe as you write the Spiritt or Faerie's name, which you call three times on everie stick, being made flat on one side. Then burye them under somme hille, whereas you suppose faeries haunt, the Wednesdaye before you call her. And the Fridaye following take them uppe, and call her at eight or ten or three of the clocke, which be good planetts and houres for that turne: but when you call, be cleane in life, and turne your face towards the east; and when you have her binde her to that stone or glasse."

**THE POST OFFICE.**—It is not generally known that one of the benefits, perhaps the only one, gained by England from that fearful revolution which sent Charles I to the scaffold, is the facility we enjoy for correspondence. Oliver Cromwell was the first person to feel the letter-writing wants of the people, and to give them a General Post office. Before his time, posts were established to answer only the wants of the government. The ordinary posts laid between London and Berwick in the fifteenth year of Elizabeth were as follows:—Posts of London, Waltham, Ware, Royston, Caxton, Huntingdon, Stilton, Stamford, South Witham, Grantham, Newark, Tookesford (Tuxford), Scroby, Doncaster, Ferrybridge, Wetherby, Boroughbridge, Northallerton, Derneton (Darlington?), Durham, Newcastle, Morpeth, Hexham, Hawtistwile, Carlisle, Alnwick, Belford,

Berwick. For three centuries the High North road, until the age of railroads, took in all these "posts" (excepting Tuxford) as post towns as far as Durham. And though a diversion westwards appears to have been made to Carlisle, there was probably also a direct route from Morpeth to Alnwick.

**ABRAHAM AND ISAAC.**—In the 'Histories of Lot and Abraham,' anciently played by the barbers and wax-chandlers, there are some verses not destitute of merit:—

*Abraham.*—Ah! Isaake, Isaake, I muste thee kille!

*Isaake.*—Alas! father, is that your will,  
Your owine childre for to spill  
Upon this hilles brinke?

*Yf I have trespassed in any degree,  
With a yarde you maye beate me;  
Put up your sorde, yf you will be,  
For I am but a childe.*

*Abraham.*—O, my deare sonne, I am sorye  
To doe to thee this greete anye.

*Godes commandments doe muste I,  
His workes are ever full myde.*

*Isaake.*—Woulde God my mother were here  
with me!

*Shee woulde kneele downe upon her knee,  
Prainge you, father, if yt maye be,  
For to save my life.*

*Abraham.*—O! comelye creator, but I thee  
kille,

*I greve my God, and that full ylle;  
I maye not worke againste his will,  
But ever obediente be.*

*O! Isaake, sonne, to thee I saie,  
God hath commanded me to day  
Sacrifice, this is no naye,  
To make it of thy bodye.*

**ALARM OF GEORGE THE THIRD.**—It may surprise some, looking to the history of the last half century, to learn that an English king could for a moment contemplate quitting his palace to avoid an invading enemy. Such was, however, the case. George the Third, though whatever disaffections might urge to his prejudice, was never charged with want of firmness, actually at one period, about the year 1802, had some idea of withdrawing from his usual residence, and wrote on that subject the following letter to the Bishop of Worcester, which, however, it will be remarked breathes only contempt and pity for Bonaparte, who then menaced our shores.—*"My dear good Bishop.*—It has been thought, by some of my friends, that it will be necessary for me to remove my family. Should I be under so painful a necessity, I know not where I could place them with so much satisfaction to myself, and, under Providence, with so much security, as with yourself and my friends at Worcester. It does not appear to me probable that there will be any occasion for it; for I do not think that the unhappy man who threatens us will dare to venture himself among us; neither do I wish

you to make any preparation for us ; but I thought it right to give you this intimation. I remain, my dear good Bishop,

"GEORGE."

**THE SOAP CONTEST.**—When Charles I tried to raise money by forming a soap monopoly, this was done professedly out of the royal care to promote the home manufacture. The Lord Marshal, opposing it, the treasurer silenced his opposition :—"If you will, my lord, be against the things that are done for the king's profit, so that he cannot have money, your pension must go unpaid." The soap was described in the patent as possessing every virtue soap could do, as cheaper than the old, and, moreover, bringing into the exchequer a thousand pounds. With such superiorities, the demand was irresistible. The regular traders, of course, opposed the patent, and took the usual methods for depreciating their rivals' commodity—a civil war was raging between the old and the new soapers. It was alleged that the new soap blistered the washerwomen's hands, scalded the laundresses' fingers, burnt the linen, wasted in the keeping, and was full of lime and tallow. In their defence the patentees declared that barrels of the new soap had been maliciously adulterated, that rhubarb and sack had been thrown in, and, finally, that the king and the lords were well satisfied with its goodness.

**BACCIO BANDINELLI**, the sculptor, was born at Florence in 1487. His father was a goldsmith. When he was yet a little boy he made, one rigorous winter, a colossal figure of snow, that excited the astonishment of all the artists in Florence. From that moment he devoted himself to art, in which, retaining always a taste for the colossal, he endeavoured to vie with Michael Angelo. His 'Mercury,' which he sent to Charles I—his 'St Peter' in the Cathedral at Florence—his 'Orpheus' in the Pitti Palace, deserve great praise. He was very happy in his compositions and bas reliefs ; many of the latter have been engraved by Mark Antonio, Marco di Ravenna, Angostino, and Morghen. He presented one to Charles V, who, in return, named him a knight of St Jago. Michael Angelo bore the enmity and rivalry of Baccio with the utmost serenity ; indulging, however, at times in remarks as practical as they were bitter. It was in reference to Bandinelli that he said, "He who follows in the footsteps of another must always remain behind." Baccio died at Florence in the year 1559.

**ANECDOTE OF LORD CHIEF JUSTICE HOLT.**—Sir John Holt, Lord Chief Justice of the Court of King's Bench, 1709, who, it is said, was extremely wild in his youth, being once engaged with some rakish friends in a trip into the country, in which they had spent their money, it was agreed

they should try their fortune separately. Holt arrived at an inn at the end of a straggling village, ordered his horse to be taken care of, bespoke a supper and a bed. He then strolled into the kitchen, where he observed a little girl of thirteen shivering with an ague. The landlady told him that she was her only child, and had been ill nearly a year, notwithstanding all the assistance she could procure for her from physic. He gravely shook his head, and bade her be under no further concern, for that her daughter should never have another fit. He then wrote a few unintelligible words in a court hand on a scrap of parchment, which had been the direction affixed to a hamper, and rolling it up, directed that it should be bound upon the girl's wrist, and there allowed to remain until she was well. The ague returned no more ; and Holt, having remained in the house a week, called for his bill. "God bless you, sir," said the old woman, "you're nothing in my debt, I'm sure. I wish, on the contrary, that I was able to pay you for the cure which you have made. Oh ! if I had had the happiness to see you ten months ago, it would have saved me forty pounds." With pretended reluctance he accepted his accommodation as a recompense, and rode away. Many years elapsed, Holt advanced in his profession, and went a circuit, as one of the judges of the Court of King's Bench, into the same country, where, among other criminals brought before him, was an old woman under a charge of witchcraft. To support this accusation, several witnesses swore that the prisoner had a spell with which she could cure such cattle as were sick, or destroy those that were well, and that in the use of this spell she had been lately detected, and that it was now ready to be produced. Upon this statement the judge desired it might be handed up to him. It was a dirty ball, wrapped round with several rags and bound with packthread. These coverings he removed, and beneath them found a piece of parchment, which he immediately recognised as his own youthful fabrication. For a few moments he remained silent—at length, recollecting himself, he addressed the jury to the following effect :—"Gentlemen, I must now relate a particular of my life, which very ill suits my present character and the station in which I sit ; but to conceal it would be to aggravate the folly for which I ought to atone, to endanger innocence, and to countenance superstition. This bauble, which you suppose to have the power of life and death, is a senseless scroll which I wrote with my own hand and gave to this woman, whom for no other reason you accuse as a witch." He then related the particulars with such effect that his old landlady was the last person tried for witchcraft in that country.

ON THE UNREADABLE INTERMINABLE TRIAL.  
As I O'Connell owe a grudge,  
If I could make myself a judge,

Discarded self-denial,  
I'd sentence him—for that would make  
All future brawlers start and quake—  
To read through his own trial.

What! read some twenty days of spout—  
Of proing, snarling, calling out,  
Of ranting, taunt, and jeer!  
Read through all that? unhappy Tyke!  
Hang up old Daniel if you like,  
But don't be too severe.—BOB SHORT.

**NATURAL HISTORY.**—The collection made during the four years' voyage of H.M.S. 'Erebus' and 'Terror,' in various parts of the world, have lately been unpacked, preparatory to their being deposited in the British Museum. The collection is one of the largest that has been brought home by any naval expedition, which is highly creditable to Captain Ross and the officers under his command. The collection consists of an immense number of marine animals of all classes and orders, from seals and fish, to the most minute animalcule, chiefly procured from the shores of the islands of the Antarctic Ocean, Terra del Fuego, the Falkland Islands, New Zealand, and from all parts of the Southern and Antarctic seas, between the latitudes of forty degrees to seventy-eight degrees south. To procure the animals, the towing net was used, from the latitude of England to seventy-eight degrees south, twice through the tropics, and thrice across the whole breadth of the Atlantic Ocean, between America and Africa. The dredge was continually used in the Antarctic circle, in depths varying from forty to four hundred fathoms, and on many occasions in the harbours of Falkland and Hermit Islands, at Cape Horn, Lord Auckland and Campbell's Islands, Kerguelen's Land, New Zealand, and in many other places within the tropics, as the banks of Cape Frio and the Brazils. Hence has been produced results of the greatest importance, in thus bearing on the most interesting geological problems. During the stay of the vessels in the various harbours, great attention was paid to the collection of plants and land animals of all kinds. Thus the unexplored islands to the south of New Zealand, Kerguelen's and Graham's Land, offered a rich store of varieties to the botanist, and the long stay of the vessels at Van Dieman's Land and New Zealand, enabled them to complete the fauna and flora of these very interesting colonies: the botanical collections alone consist of upwards of 3,000 species, many of which are quite new to science, or were only before known by the specimens brought by Banks and Solander. The collection is accompanied with a large series of draw-

ings, of the more delicate and minute marine animals, coloured from life, and accompanied with microscopic dissections, and a large and most important collection of drawings of the rare plants, made from the fresh specimens; the collection is curious, as showing the great general similarity of the animal productions of the two poles: this is especially the case with the marine crustacea, but though the species are similar in general character, they are all still distinct as species from those of the Arctic seas. The same may be said with regard to the lepidopterous insects of New Zealand and the British Islands.

**GLUTEN IN GRAIN.**—The quantity of gluten in wheat, rye, and barley, is very different; and they contain nitrogen in varying proportions. Even in samples of the same seed the quantity varies; and why? Evidently because one variety has been better fed with its own appropriate fertilizer, than another which has been reared on a soil less accurately adapted by artificial means for its growth. French wheat contains twelve per cent. of gluten; Bavarian, twenty-four per cent. Sir H. Davey obtained nineteen per cent. from winter, and twenty-four from summer wheat; from Sicilian twenty-one, from Barbary wheat nineteen per cent. Such great differences must be owing to some cause: and this we find in the different methods of cultivation. An increase of animal manure gives rise not only to an increase in the number of seeds, but also to a remarkable difference in the proportion of gluten which those seeds contain. Among manures of animal origin there is great diversity. Cow dung contains but a small proportion of nitrogen. One hundred parts of wheat, grown on a soil to which this material was applied, afforded only eleven parts of gluten, and sixty-four of starch; while the same quantity of wheat, grown on a soil fertilized with human urine, yielded thirty-five per cent. of gluten, and, of course, a smaller proportion of less valuable ingredients.—*Smith's Productive Farming.*

**PARISIAN OMNIBUSES.**—The Parisian omnibuses are much wider than ours. Instead of the passengers' knees meeting, and thus rendering it exceedingly difficult for any one to enter or to go out, the Paris omnibuses have the most ample accommodation. Any one may pass in or out with the greatest ease, without treading on some gentleman's corney toe, or tumbling into some gentleman's lap. And to steady the passenger's motion when making his entrance or exit, there is a piece of strong leather, somewhat resembling a horse's reins, which passes along the roof of the vehicle, and which he has only to lay hold of to secure a firm footing. Omnibus

travelling is, therefore, much more comfortable in Paris than with us. But perhaps the best recommendation of all remains to be mentioned: the charge in Paris is only one half what it is in London. For threepence you may go from one end of Paris to the other. There is another advantage, too, in omnibus travelling in the capital of France—I refer to the fact, that, if a certain omnibus only goes part of your way, you will get a ticket, which will put you free into another omnibus which runs in the direction of the place to which you wish to go. For the purpose of seeing to the proper accommodation of passengers, there is a tasteful little office at the place whence the vehicle starts. In this office there are cushioned seats for those persons who may be about to proceed by the omnibus. And yet, with all these advantages over us, the Parisians do not seem to be so liberal in their patronage of omnibuses as we are. I seldom saw more than nine or ten persons in an omnibus at once; generally there were not more than seven or eight. In London it often happens that an omnibus is so crowded, that neither in the vehicle nor on the top is there room for any more. This is not often the case with the omnibuses of Paris. When it does happen, a small board is placed on the top of the vehicle, with the word "complet," which all know to be an intimation that the conductor has obtained his complement.—*Paris and its People.*

#### THE PLATER'S ACCIDENT.

A written part which he was cast to play,  
 Jack Ranter missed, and feared the town's  
 rebukes;  
 It drove him almost mad, his neighbours say,  
 They thought him fit to visit at St Luke's.  
 "Ye gods," he cried, and wildly stamped and  
 sobbed,  
 "Spare my unsullied fame so foul a slur;  
 My pocket by some varlet has been robbed,  
 And by his crime I lose my character.  
 "Has my friend snatched it? Vengeance on  
 him light,  
 I banish him for ever from my heart;  
 I may forgive my enemy in fight,  
 But not my dearest friend who takes my  
 part." J. S.

#### The Gatherer.

*Progress of a Political Lawyer.*—Towards the end of James the First's reign, William Noy, who had become eminent for his knowledge of the common law, sat in two parliaments, in both of which he showed himself an enemy to the king's prerogative. In 1625 he was elected a Burgess for St Ives. In that parliament and another he continued in the same sentiments. But, being made attorney-general in 1631, a total change in his views took place, and he became not only a supporter

of the same prerogative, but went so far as to advise the measure of ship-money, a tax levied without consent of parliament. He was the friend of Laud, who says in his diary—"I have lost a dear friend of him, and the church the greatest, she had of his condition, since she needed any such."

*Dull Times for Star Chamber Practice.*—"No great noise of the Star Chamber causes this term: one Bennet was fined 1,000*l.* to the King, and another to the Earl of Marlborough, for saying he dealt basely with him for not paying him 30*l.* which was due upon bond, and laying to his lordship's charge, in his bill, that he was a common drunkard."—*Strafford's Letters and Dispatches*, vol. ii, p. 128.

*Double Negatives.*—Nothing is more intolerable to the modern English grammarian than the use of double negatives. "I don't know nothing about it" is an abomination, but this was not always discountenanced by scholars. Dr Hickes in his 'Thesaurus' says, "*Notandum est quod in Lingua Anglo-Saxonica negatio enuncietur per duo negativa.*" "They have come down to us from our Saxon ancestors."

*Forced Loans.*—The loans demanded for the service of Charles I were among the causes of his being deserted by the people. A wealthy merchant, formerly a cheesemonger, was summoned before the Privy Council, and required to lend two hundred pounds, or to go himself to the army and supply it with cheese; the old man, in the resolute spirit of the times, preferred the alternative, and balked the financiers by actually shipping himself and his cheese. At Hicks's hall, Buckingham and Lord Dorset sat to receive loans, and parties were summoned before them. Dorset demanded of one what trade he was, and being told a tailor—"Put down your name for such a sum—one snip will make amends for all." The man proved to be Ball, the prophet. He refused to come down, quoted Scripture in defence of his conduct, and in the end was taken into custody.

*Universality of the French Language.*—Greatly as the knowledge of the French language has been extended of late years, its being generally used is not a very modern innovation. In 1703 the Berlin Academy proposed the following prize question for discussion:—*Qu'est-ce qui a rendu la langue Française universelle?*

*Queen Elizabeth.*—Shakspeare might have said, looking at the taste of the then Queen of England, that "more than a little flattery sometimes does well." When her Majesty was staying at Cowdray, flattery and feasting were the order of the day; and she was pleased to hear the fulsome addresses of persons disguised as "pilgrimes, with their russet coats and scallop-shells," and "wild men, clad in ivie."

and "anglers at goodlie fish ponds," who, in their peculiar costumes, successively uttered strange and forced conceits upon her high birth, wisdom, and beauty, even comparing her to a goddess, who had condescended for once to light upon

"This dusky spot, which men call earth."

*Infernal Properties.*—Mr Wright, in his 'Chester plays,' tells, "I have somewhere read of charges for coals to keep up hell fire; and that on one occasion hell itself took fire and was nearly burnt down. Among Mr Sharp's extracts from the books of accounts, we find among the objects of expenditure—'Item, payd for mending hell mought ijd'—'Item, payd for keypyng of fyre at hell, iijjd'—and, 'payd for setting the world of fyre, vd.'"

*Chaucer on former Changes in Language.*

—It is amusing to find the ancient poet remarking on the modernization of language, and withal admitting that those who preceded him made love in their old-fashioned speech tolerably well. He says:—

"I know that in fourme of speche is chaunge  
Within a hundreth yeere, and words tho  
That hadden price, now wonder nice and  
strange

Thinké we them, and yet they spake  
them so,  
And sped as well in love, as men now do."

*A Royal Charm.*—William Jackson, a Roman Catholic and a proscribed smuggler, was tried and convicted of murder at Chichester, in January, 1448-9, and sentence of death was passed upon him, and he was directed to be hung in chains. He, however, died in gaol a few hours after the sentence had been delivered. Upon being measured for his chains, in a linen purse upon his person was found the following charm:—

Sancti tres Reges  
Gaspar, Melchior, Balthasar,  
Orate pro nobis nunc et in hora  
Mortis nostre.

"Ces billets ont touché aux trois testes de S. S. Roys á Cologne. Ils sont pour les voyageurs, contre les malheurs de chemins, maux de teste, mal-caduque, fièvres, sorcellerie, toute sorte de malefice, mort subite."

*Domestic Yeast.*—Persons who are in the habit of making their own bread can easily manufacture their own yeast by attending to the following directions. Boil one pound of good flour, a quarter of a pound of brown sugar, and a little salt, in two gallons of water for an hour; when milk warm bottle it and cork it close, and it will be fit for use in twenty-four hours. One pound of this yeast will make eighteen pounds of bread.

*School of Design.*—A report has obtained extensive circulation that the school for the instruction of ladies in drawing and

engraving upon wood has been abandoned. It appears that the rumour was justified in part by a suspension of the operations of the school, but that it is, by order of the committee, again opened. The temporary closing of the school is attributed to the efforts of several wood-engravers, who twice memorialized the council, and obtained a hearing by deputation. The present number of pupils in all branches is about 240.

*Chillingham Wild Cattle.*—A writ of execution has been directed to the Sheriff of Northumberland to bring to the hammer the celebrated race of cattle so long the exclusive possession of the Earls of Tankerville. The Chillingham wild cattle have been as much objects of curiosity to strangers visiting this country as many of our national monuments, and Sir Walter Scott, in his interesting Notes to the 'Bride of Lammermuir,' had added to the celebrity of this noble race of Northumbrian cattle.

*A Cure for the Epilepsy.*—In Father Jerom Merolla de Sorrento's 'Voyage to Congo,' he mentions the foot of the elk as a certain remedy against epilepsy. The way to find out the foot in which this virtue lies, he says, is to "knock the beast down, when he will immediately lift up that leg which is most efficacious, to scratch his ear. Then you must be ready with a sharp scimitar to lop off the medical limb, and you shall find an infallible remedy against the falling sickness treasured up in his claws."—*Pettigrew's Medical Superstitions.*

*Anecdote of the late Mr Constable.*—John Varley offered him a little drawing for sale. "He told me," says Constable, "how to do landscape, and was so kind as to point out all my defects; the price of the drawing was a guinea and a half to a gentleman, and a guinea only to an artist, but I insisted on his taking the larger sum, as he had clearly proved to me that I was no artist."

*New Zealand.*—On the 31st of July last the first stone of a theatre, called the Victoria, was laid at Port Nicholson by Mr Alderman Lyon, who remarked that the spot on which the theatre was to stand was but a desert three years ago. By a playbill which is in London, headed "Royal Victoria Theatre, Manners street, Te Aro," it appears that this theatre was opened for the second time on the 16th of September.

*Molière.*—It is told of Molière that, on the morning of the day on which he died, —almost in the public eye,—his wife and his friends tried every effort, seeing how weak he was, to prevent his going down to play that night—but in vain. "A man," he said, "suffers long ere he dies: I feel that, with me, the end is at hand; but

there are fifty poor workmen, who have only their day's wages to live on,—and who is to give them bread to-night, if I play not?" So he went down, and played the *Malade Imaginaire*—dying all the while: then home to bed, and died! "passing from the *pleasantries* of the theatre," says Bossuet, "to the tribunal of that Judge, who hath said, 'Woe unto you who laugh, for ye shall weep.'"

*Transplanting of Full-Grown Trees.*—It was long believed next to impossible to remove full-grown trees without destroying them. Sir Henry Steuart has proved the contrary. The art consists in removing the whole of the tree uninjured; the stem, all the limbs, every branch and twig, every root and fibre; and in placing the several parts of this whole in the same relative situation as they occupied before; so that each part shall continue to perform its proper office, the trunk to be nourished by its proper number of mouths above and below; and a due proportion or balance be preserved between the weight of the branches and the strength of the roots, between the action of the roots as well as branches on opposite sides, between the functions of each part and the functions of all the other parts, respectively and together.

*Something Unaccountable.*—At a tavern billiard-table, one of the guests, turning to the landlord, observed that "the cues were really very bad." The latter replied, with the greatest astonishment, "For six-and-thirty years the cues have been good; and now, all of a sudden, they are found bad!"

*Long Reigns.*—The three longest reigns in British history are those of the three kings, each the third of their respective names. Henry III reigned fifty-three years, Edward III fifty-one, and George III fifty-nine.

*The Way of the World.*—Sir Walter Scott remarks:—"The death of a man like Dryden, especially in narrow and neglected circumstances, is usually an alarm-bell to the public. Unavailing and mutual reproaches, for unthankful and pitiless negligence, waste themselves in newspaper paragraphs, elegies, and funeral processions; the debt due to genius is then deemed discharged, and a new account of neglect and commemoration is opened between the public and the next who rises to supply his room."

*German Play Bills.*—In Saalfeld, a quiet little town of West Prussia, a troop of players announced the following performance:—"The Master and his Slave; or, Tyranny and Slave-Revenge; or, Villany and Humanity." The following was printed at the beginning of the present century:—"This evening will be performed, by particular desire, 'The Knight

of Adelungen and Clara of Hoheneichen; or, He loves her, and is imprisoned on her account, and she loves him and can't get him,' an original tragedy, in five acts, by Mr Spiess. *Dramatis personæ*: Uramar, Count Adelungen, the knight—Mr R.; Clara of Hoheneichen, the murdered widow of the deceased Hugo of Hoheneichen, secretly beloved by Uramar—Mrs S.; Benjamin, her infant son, two years of age—the seven-year-old daughter of the managress; the Knight Bodo, the envious one, full of knavery, caution, cunning, and evil designs—Mr L.; William, an old page, a drunkard, and quarrelsome—Mr F.; Otto, an unknown knight, nevertheless open-hearted and friendly—Mr R.; the Gaoler of the Fortress, a vain man, nevertheless interested, but very particular about the locks and bolts—Mr S., sen.; Adeline, Clara's maid, who follows her even unto death, somewhat unwillingly—the elder Master G.; First Page, who has nothing to say—the younger Master G.; Pages, Knights, Servants, and People. Whoever will perform the horseman in the third act may see the fourth for nothing. Commences at six o'clock, ends at ten, if full; if not, at eight o'clock."

*Resurgam.*—In the pediment, which crowns the south portico of St Paul's Cathedral, is represented a phoenix rising out of the flames, with the motto "Resurgam" underneath it, as an emblem of rebuilding the church. A curious accident is said to have given rise to this device, which was particularly observed by the architect as a favourable omen. When Wren was marking out the dimensions of the building, and had fixed on the centre of the great dome, a common labourer was ordered to bring him a flat stone from among the rubbish, to leave as a direction to the masons. The stone which the man brought happened to be a piece of a grave-stone, with nothing remaining of the inscription but this single word, in large capitals, "RESURGAM;" and this circumstance left an impression on Wren's mind that could never afterwards be erased.

#### TO CORRESPONDENTS.

*We shall be happy to act on the suggestions of various intelligent correspondents. They must, however, be aware that it is no light matter to send a hundred or two hundred miles, in order to meet the wishes of an individual subscriber. The gentleman who, under different signatures, has directed our attention to several objects of interest, had better send us a drawing of one or two of them. We could then judge of their fitness.*

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